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SHORT NOTES
ON THE
ANCIENT MONUMENTS
OF
GAUR AND PANDUAH

BY
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Sub Divisional Officer,

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INTRODUCTION.

An attempt has been made in these few pages to show at a glance the principal features of the ancient monuments of Gaur and Panduah. No elaborate descriptions of the ruins have been given, such as are to be found in my work on the Ruins of Gaur and Panduah which is shortly to be published by Government. My aim is to afford facilities to Their Excellencies Lord and Lady Garmichael in their forthcoming visit to this district, so that an idea may be formed of the ruins previous to visiting them.

MALDA. }

25th. October, 1913. }


ABID ALI KHAN.
(Yusufpuri)

16/11/13

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SKETCH HISTORY OF THE TWO CITIES.



Gaur was the metropolis of Bengal under its Hindu Kings. Its known history begins with the conquest of the Muhammadans who made it the chief centre of their power in Bengal for about four centuries.

The first Muhammadan conquest of Bengal was effected by Bakhtyar Khalji, under the guidance of Qutubuddin Aibak, Emperor of Delhi, in 1203 A. D. Rai Lachmania, better known as Raja Lakhan Sen, was then, the king of Bengal and had his seat of Government at Lakhanauti (Gaur). It is said that Bakhtyar with his small army of 17 followers, entered the city and took it. The Raja, without offering any resistance, fled, and his treasures, harem, slaves, servants, women, and elephants all fell into Bakhtyar's hands. From the time of Bakhtyar, down to that of Qadar Khan (1325 A. D.), Bengal formed a dependency of the throne of Delhi. It is mentioned in history that Nasiruddin Muhammad, second son of the Emperor Al-Tamsh

was the Governor here (1227-1229), and Nasiruddin Bughra Khan, the eldest son of Sultan Balban ruled Gaur from 1282-1292 A.D. While he was the Governor of Bengal, his son Muizuddin Kaikobad ascended the throne of Delhi after the death of Sultan Balban. Bughra Khan was succeeded in the throne of Lakhnauti by his two sons Rukunuddin (1292), and Shamsuddin (1302) and one grandson Nasiruddin (1323 A. D.). In 1338 A. D. Bengal became an independent kingdom under Sultan Fakharuddin, and henceforth it retained its independence in fact till it was subverted by Akbar in 1576 A. D. after the defeat of Daud Khan (1). From this time down to the year

(1) It is mentioned in *Akbarnama* that "When Daud Khan, the last of the Afgan dynasty, was defeated and put to death, his mother with all her dependants made an appeal to the Governor for protection and proposed to be permitted to appear in person before him when on tour in the neighbourhood of Tanda. Khan Jahan accepted her prayers so that Daud's mother with all her adherents and many others were saved."

1765 A. D. when the Honorable The East India company obtained the *Dicani*, the country remained subject to the control of the Mughal Emperors and the Court of Delhi used to appoint the Nazims of Bengal from time to time. But even during this period when Nadir Shah invaded India, Shah Shuja, the then Governor of Bengal threw off his allegiance to the throne of Delhi and assumed independence. But he was defeated by Aurangzeb at Allahabad in 1659 A. D. and subsequently driven from Bengal by Mir Jumla, the famous general of Aurangzeb. Shuja took shelter under the Raja of Arakan where he was brutally killed by the Raja. In the time of Sirajuddowla, the last Nawab of Bengal, the battle of Palassy sealed the fate of the Muhammadans and transferred the suzerainty of Bengal to the English in 1757 A. D.

Embassy to China.

After the death of Ghyasuddin, an embassy was sent to China with a suite of 230 persons. The Chinese ambassador on his way to India met the Indian envoys bringing the usual presents. From them, the Chinese learned that

the King of Bengal was dead and had been succeeded by his son Saifuddin Hamza Shah in 1396 A. D.

Prosperity of Bengal.

Ibn-i-Batuta relates that he heard one Muhammadan merchant of Delhi who lived in Bengal with his wife and a servant, say that 8 *Dirhams* were sufficient for his annual outlay of food supply. one *Dirham* = ten pice ; that 50 *Rithals* of rice could be had for a *Dirham*, (one *Rithal* = 25 seers), that 8 fowls and 15 pigeons sold for a *Dirham* and that the price of a sheep was only 2 *Dirhams*. Batuta saw 30 cubits of finely woven cotton cloth sold for 2 *Dirhams*. Batuta himself purchased a fine-looking girl named *Ashura* for one gold dinar and a male slave named *Looloo* for 2 Dinars.

Jannatabad.

In the reign of the Mughal Emperor Humayun, the name of Gaur was changed to "Jannatabad" (1). It is said that when Emperor

(1) Gaur was also known by various other names such as Fatehabad, Husainabad and Nasratabad.

Humayun visited the place, and admired its beautiful scenery, he thought that the name Gaur, which was similar to the word "Gor" (grave), was incongruous, so he named the city "Jannatabad," = the city of heaven. (1)

Pestilence of Gaur.

In the time of Muncim Khan Khanan, the Nazim of Bengal, during the reign of Akbar, a terrible pestilence broke out in the city in the month of Rajab 983 A. H. (1575 A.D.). "Thousands died every day" writes the historian (2) of Bengal, "and the living tired of burying the dead, threw them into the river without distinction of Hindu or Muhammadan." This created a stench which only increased the disease. The imperial general, Muncim Khan, who had resolved to maintain Gaur as the

Muncim Khan seat of Government and to carried off by restore its former magnificence, plague.

fell a victim to the general contagion. The few people that survived the plague,

(1) Vide Tabqat-i-Akhari, Elliot's History of India, Vol. V, page 201, Ain-i-Akhari, Vol. 11, page 123 and Badaoni, Vol. 1.

(2) Charles Stewart, Esqr., M. A. S.

left the city which was for centuries never again populated to any extent. At the time of its destruction, it was the most magnificent city in India, of immense extent and filled with noble buildings. It was the capital of a hundred kings, the seat of wealth and luxury. In one year was it humbled to the dust.

Changes of Capital.

Twenty-six Viceroys from Bakhtyar Khalji (1203 A.D.) to Qadar Khan (1325 A.D.) retained their capital at Gaur; but when the Afghan Kings of Bengal established their independence they had the seat of Government at Pandua, which was soon afterwards deserted and the Royal residence re-transferred to Gaur (1414 A. D.)

In the reign of Sultan Kararani (1564 A.D.) the seat of Government was removed to Tanda (1) near the present village of Mohdipur. The removal was effected in consequence of the changes in the course of

(1) About 1825 A. D. Tanda was destroyed by floods.

the Ganges, the difficulty of communication and the unhealthiness of Gaur from its malarious surroundings. Muneim Khan, the Mughal General, re-transferred the seat of Government from Tanda to Gaur in 1575 A. D.

In 1589 A. D., Raja Man Singh, the Governor of Bengal, removed the capital from Gaur

Rajmahal to Rajmahal. In the reign of Shaikh Islam Khan the seat of Government was transferred from Rajmahal

Dacca to Dacca in 1608 A. D. In the reign of Shah Muhammad Shuja, Rajmahal again became the metropolis.

Rajmahal 2nd time Mirjumla transferred the seat of Government to Dacca; and in 1704 A. D.

Dacca (2nd time) Murshid Quli Khan for the last time, removed the capital from Dacca to Mur-

Murshidabad. shidabad. Thus the greatness of Gaur ceased with the end of the sixteenth Century.

GAUR.

The Kingdom of Gaur had long continued to be very powerful and prosperous, so much so that it had no rival in wealth and affluence. The city of Gaur was extensive and populous. It teemed with noble buildings (1) and high families and personages, noted for their learning and genius. A large standing army was also maintained there.

The dimensions of this city were about $7\frac{1}{2}$ miles in length from north to south and from 1 to 2 miles in breadth giving a total area of about 13 square miles. Dr. Buchanon Hamilton describes the area of the city as being 20 square miles. The population of the city at the time of its greatest prosperity is said to have been twelve lakhs (2). The original city of Gaur was

(1) The ground about Gaur is at present everywhere scattered over with bricks which are turned up and mixed with the soil which is very rich specially where cultivated.

(2) Portuguese historian, Faria-D'-Souza who visited Gaur describes it as containing

long ago entirely deserted, and was formerly overgrown with dense jungle, but cultivation is gradually spreading, and clusters of dwelling houses and new villages are springing up here and there amid the ruins of the ancient city.

The city of Gaur was completely surrounded by high mud walls (1). The top of the walls

1200000 inhabitants and so crowded that at the time of religious festivals and processions numbers of people were trodden down to death. The streets are stated to have been broad, straight and lined on both sides with trees to protect the populace from the heat of the sun.

The above account of D'-Souza may perhaps be deemed exaggerated, but proves beyond doubt that at the remote period of the introduction of the Portuguese into India, Gaur was a "flourishing and populous city which its magnificent remains even at the present day sufficiently confirm." It also appears from an account that shortly after the discovery of India by sea in 1447 A. D. intelligence was collected respecting the city of Gaur and other places in Bengal.

(1) The embankment was no doubt intended to prevent the city which was situated on low land

or embankment was full of buildings (2). There were innumerable grand buildings within the town which commanded a magnificent view of the Ganges on which it stood. On the Eastern side there was a double embankment surrounded by a deep moat about 150 feet in breadth. The principal street ran from North to South. The Western part of the town was open, the Ganges being counted sufficient to prevent any inroad of the enemy from that side. There were openings in the North and South embankment for egress and ingress of the citizens.

De Barrow gives the following account of the City of Gaur.

"The streets are broad and straight and the main streets have trees planted in rows along the walls to give shade to the passengers. The

from the destruction occasioned by the overflowing of the rivers, at the season of periodical rains.

(2) The whole of the masonry has now disappeared and the wall is overgrown with dense jungle.

population is so great and the streets so thronged with the concourse of people especially of such as come to present themselves at the King's court, that they cannot force their way past one another and thus such as happen to fall among the horsemen or among the elephants which are ridden by the lords and noblemen are often killed on the spot and crushed under the feet of those beasts. A great part of this city consists of stately and well wrought buildings." (Vide De Barrow's Lisbon edition of 1777, Vol. VIII, page 458.)

Buried Treasures.

Such a vast city with its innumerable noble buildings and palaces must have no inconsiderable part of its enormous wealth buried underground or secreted in cells and subterranean chambers, specially as the modern system of banking was unknown in days gone by.

Buried Relics.

In 1706 A. D. Captain Adams dug out a grave here and found beside a Royal corpse, one earthen vase, two *Pandan* (betel case) some

arms and a lamp, almost in good condition though 400 years old at the time. (Vide *Seirul Mutakharin*, foot note, pp 271, Vol. III.)

Royalty on Gaur Bricks.

According to Mr. Grant, the Nizam *Daftar* of Murshidabad received Rs. 800/- annually from the local Zamindars as fees for the privilege of demolishing the ruins and stripping them of their highly prized enamelled bricks and black basaltstone (*Sang-i-Musa.*)

The ancient Monuments of Gaur.

The following is a list of the ancient buildings and places of interest at Gaur of which traces still exist. (1)

1. The Tantipara Masjid

This mosque lies by the right hand side of the Nawabganj road (mile 11th.) It is said to have been built by one Umar Qazi in the

(1) The monuments have been described in the same order in which it is likely that His Excellency the Governor will visit.

weavers quarters. It is an oblong brick building of two aisles, divided by four stone pillars in the middle. There are five arched openings in front and two at each side. The outer faces are ornamented with large panels with projecting flowered border, each panel being decorated with a pointed arch, under which is the usual bell-shaped ornament suspended from a long chain. The battlement in front has the favourite Bengali curve. It had ten hemispherical domes but all fell during the earthquake of 1885 A.D. This mosque is the finest of all the buildings now remaining in Gaur. Its ornamentation is rich and effective. The whole building is built of uniform rich red bricks. This mosque had two inscriptions but both of them have been stripped off. From an inscription found near the mosque, Creighton gives its date as 885 A. H. (1480 A.D.) In the Northern corner of the masjid a *Takht* used to exist. Of the two graves in front of the mosque, one is said to be of Umar Qazi and the other of his brother Zulkarnain.

2. The Lattan Masjid.

This mosque lies a few chains to the South-East of the Tantipara Masjid and on the left

hand side of the main road. The whole surface of the masjid, both inside and outside, was once covered with glazed tiles (1) in various patterns of four colours green, yellow, blue and white. The mosque even in its present state has a pleasing effect as a whole. Its elegance of style, lightness of construction and tasteful decoration are worthy of praise. Tradition has it, that the mosque was built by a dancing girl but this is not a fact, as Mr. Creighton says, it was built by Sultan Yusuf Shah in 880 A. H. (1476 A.D.) The building consists of a single chamber, 84 feet square, and a corridor in front, 34 feet long by 11 feet wide. The walls are remarkably thick. The front and the back walls are 10'-7" thick and the others 8'-6". The square chamber of the mosque has been reduced to octagonal by arches springing from stone pillars and thence to the circular basement of the dome. In order to prevent the bats from taking shelter in the mosque, the arch-openings have recently been closed by wire-netted frames but they have spoiled the real beauty of the ancient structure.

(1) The art of making the incaustic tiles in bright colours is still known in Sindh.

3. The Kotwali Darwazah.

This is the central gate in the South wall of the city of Gaur near Mohdipur. It had a magnificent archway which is now gone. The passage under the arch is 17'-4". The gateway was 30 feet high. It is related that the chief of the Police was stationed there. There are battlements on the East and West of the gateway, and on each side there are apertures for fire arms. This gate is also known by the name of *Salami Darwazah*. This gate appears to be of much earlier style of architecture than that of the citadel gate.

4. The Small Golden Mosque

or

The Chhota Sonamasjid at Firozpur.

This mosque stands at a little more than one mile to the South of the Kotwali gate of the old city and on the left-hand side of the main road leading to Nawabganj. This mosque is sometimes called "The Jam'-i-Masjid" and we are told that it is the Khwajah-ki-Masjid. There is a tradition that it was built by an eunuch. Mr. Porch, the late Collector of Malda, is of opinion

that the mosque was built by the Royal treasurer of Hussain Shah who was in charge of the *Harem*. The inscription stone which is placed over the middle door-way has lost both the upper right hand and the lower left hand corners and with the latter the Hijra date of the erection of the building; but as the name of the King is given there, we know that the mosque was built between the years 1494 A. D. to 1524 A. D. Three domes and a portion of the west wall fell down during the earthquake of 1897 A. D.; but since then, they have been restored by Government.

This masjid is a rectangular block of building $82' \times 52\frac{1}{2}'$ outside and about 20 feet high. The interior is $70' \times 41'$ and is divided into three aisles with five arched door-openings in front. The walls are of brick, faced with stones. All the arches and domes inside are built of bricks. The three middle bays forming the nave are each roofed with four flat segmental vault, meeting in one point. The other bays are covered with hemispherical domes. The door-ways are bordered with broad bands of ornamental work though cut shallow. Here Mr. Creighton found several Hindoo figures of God viz. the Baraha

Avatar, the Sivani, the Brahmani and the Bhawani cut in stone slabs which were set reversed in the wall by the Muhammadans. These must have formerly belonged to the Hindoo temples.

The name Sonamasjid (Golden mosque) must have originated from the quantity of gilding employed in filling the cavity of the shallow ornamentation cut on the face of walls. It can further be said that the interior of the mosque was strikingly rich and beautiful.

In the North-West corner of the masjid there existed a gallery for the ladies. The pillars and the beams supporting the platform are still seen there.

At a little distance from the masjid there are two stone tombs standing on a raised plat-

Two tombs. form of stone. Both the tombs bear inscriptions at the head containing only the names of God and Kalimahs. It is said that the tombs were built by the founder of the mosque. There is, however, a local tradition that these tombs are fictitious and that there are treasures buried underneath them.

We may now turn back to the bend of the main road near the 10th mile post and enter the Old Fort and see the monuments in and near the citadel.

5. The Luka Chorí

or

The East Gate of the Fort.

This is a large two-storied gateway to the South East of the Qadam Rasul building and is supposed to have been the Royal entrance to the Fort. Tradition has it, that Shah Shuja built it between the years 1725 and 1739 A. D. when long after the destruction of the city of Gaur, he endeavoured to revive it. On each side of this gate there are rooms for guards and above them was a *Naqarkhana* (a place for beating drums), the roof of which was an entire flat arch made of bricks, something unique from a modern Engineering point of view. The gate is built of brick and stone and is the only ruin in Gaur showing the trace of plaster. General Cunningham thinks that the gate was built by Hossain Shah in 918 A. H. (1512 A. D.)

6. The Qadam Rasul.

This is an one-domed square building within the enclosure of the Fort. The main room is 25 feet square and the walls are 5 feet thick. There are verandahs on three sides 9 feet wide and in front there are three arched openings supported on beautiful stone-pillars. The outer face of the wall is richly ornamented and is divided into panels by bands of moulding. The building has been repeatedly white-washed and the wash is still sinking in all the sunken parts. The building has curvilinear battlements and is flanked with turrets at corners. There is an inscription stone over the middle door-way which records that the foot print of the Prophet and the *dais* were put up by Sultan Nasrat Shah, son of Hussain Shah in 937 A. H. (1530 A. D.) It is said that the *Foot-print* was formerly at Pandua in the Shrine of Shah Jalal but was removed to Gaur by Hussain Shah. It is alleged to have been carried off to Murshidabad during the reign of Nawab Sirajuddaulah and restored to its place by Mir Jaffar.

On the west side of the Qadam Rasul, there are remains of a building of which the roof and

some of the walls have fallen down. Inside this there are tombs in a ruinous condition. It is believed that these were the tombs of princes and high officials of Hussain Shah and Nasrat Shah.

The inscription stone recently set in the wall close to the main entrance records the construction of a mosque in the reign of Yusuf Shah son of Barbak Shah in 885 A. H. (1480 A. D.) As Mr. Creighton once found this inscription stone lying loose close to the Tantipara Masjid and as its dimensions agree perfectly with the vacant panel inside the Tantipara Masjid, it is believed that the inscription stone belonged to the Tantipara Masjid.

7. The tomb of Fath Khan.

This lies inside a building shaped like a Bengal hut and within the enclosure of the Qadam Rasul. The curvilinear roof imitated from a thatched shed is an unpleasing characteristic of architecture in Bengal and most probably adopted by some Mohamedan Engineer as a matter of curiosity. Fath Khan was the son of Diler Khan. It is said he was sent to

Gaur by Aurangzeb to kill Shah Niyamatullah Wali who was suspected to have advised Shah Shuja to make war with Aurangzeb. Tradition has it, that when Diler Khan arrived at Gaur, one of his two sons, named Fath Khan, vomitted blood and died. On this Diler Khan paid his respect to the saint and reported the matter to the Emperor Aurangzeb who recalled the General.

8. The Chika Masjid.

A little to the South-West of the Qadam Rasul, there is a very old building known by the name of Chika Masjid. As numerous bats take shelter in this building, the local people call it "the Chika Masjid." It is supposed to have been a Court-house or a prison. Tradition has it, that the state-prisoners were kept in this building. There are massive stone pillars still lying buried on three sides of the building from which it can be said that it was provided with verandahs for the guards to watch over the prisoners. The inscription stone of this building is gone but the building was probably constructed in about 880 A. H. (1475 A. D.). This building is very similar to the Eklakhi tomb at Pandua and so General

Cunningham is of opinion that the building is the burial place of Mahmud I., son of Jadu Jalal-uddin. The outer faces of walls of this building are divided into panels ornamented with the usual chains and bells and bordered with glazed tiles of different patterns. The line of the battlement is slightly curved in the Bengali fashion and the whole is covered with a single dome.

9. The Gumti Gate.

Very close to the Chika masjid and a little south of the Eastern gate of the Fort, there exists a fine one-domed building commonly called "the Gumti." It seems to have been the entrance for the prisoners to the Jail. Mr. Creighton has taken a very neat sketch of this gateway.

10. The Baïs Gazi-wall.

This is a lofty wall of the palace to the west of the Qadam Rasul. The Palace was originally divided into three parts. The first part was used for holding *Darbars*, the second was the private quarters of the King and the third was the

Harem. Each division had a tank in it. From the fact that the *Darbar hall* was not a large building it is evident that few people had a right of access to it. There were two walls running east to west which prevented communication from the one to the other compartment of the palace. The palace wall is 42 feet high and 15 feet wide. It is believed that Barbak Shah built this high wall all round the Royal palace.

11. The Firoz Minar.

(or the Tower of Firoz Shah)

The Firoz Minar is about a mile to the South of the Baradari and outside the Fort. It is popularly supposed to have been built by Saifuddin Firoz Shah (1488-1490 A. D.) The tower has no inscription to record the date of its erection ; but Major Francklin most fortunately found a fragment of an inscription-stone at Guamalti bearing the name of the King Firoz Shah (1481 A. D.) who erected a tower and hence he concludes that the fragment had belonged to this tower. According to Fergusson the tower was built by Shamsuddin Firoz Shah

(1302-1318 A. D.). In the neighbourhood, the tower is known by the names of "*Pir Asa Mandira*" and "*Chergdani*." But it seems to me to be a pillar of victory which Dr. Bloch thinks was erected by Hussain Shah after the Conquest of Assam, such as the Qutub Minar of Delhi. Some say it was built for the purpose calling the *Azan* for prayers.

The tower is about 84 feet high and it has a circumference of about 64 feet. There is a spiral stair-case 73 feet long leading up to the upper chamber. Judging by the old photoes it can be said that the top Chamber of the tower was originally provided with a cupola at its head. Major Francklin while visiting Gaur in 1810 A. D. saw a broken dome at its top. Daniell's illustration of this tower drawn in 1795 A. D. also shows that the tower had a cupola at its top. Mr. Creighton took a very beautiful coloured drawing of this tower in which he sketched out the dome which once decorated the top Chamber ; but inspite of all these the archaeological department did not consider that the tower was ever provided with any dome and recommended for a flat roof and the work was carried out accordingly.

Visitors to the tower: (1) Mr. Reuben Burrow, who visited this tower in 1787 A. D., had determined its situation by astronomical observation.

(2) Hedges, the Governor of Bengal, visited the tower in 1683. A. D. and recorded this fact in his diary.

(3) Miss Fanny Parkes saw written in the walls, the names of Harwood 1771, S. Grey 1772, Creighton and others who visited this tower in the 18th century.

Mr. Creighton visited this tower several times and he engraved his name by knife with dates 1786, 1789, 1791.

(4) Mr. Daniell inspected this tower in 1795 A.D. when he took a very nice sketch of it. He illustrated this tower in his costly volume.

(5) Mr. Ravenshaw took a photograph of the tower in 1877, A.D.

It is supposed that the basement of the tower was originally faced with polished stones in form of a step, all round it. The huge stone slabs measuring $12' \times 2' \times 2'$ which were once brought to the riverside at Khirki for despatch to Calcutta as witnessed by Mr. Orme, the

historian, most probably belonged to the first footing of this tower ; but the Archaeological department, considering that the rough stone work at the base, was originally below the ground and the tower was built on a hillock, suggested to the Government to strengthen the base with earth work and turfing so that it may look like a mound and this suggestion has been carried out in 1911 A. D.

12. The Khazanchi.

This lies to the North West of the Qadam Rasul and inside the palace-wall. It is a brick building of one dome and supposed to be built for the treasurer in charge of the *Harem* or Mahal Sarai. The tank to the East of this building is known by the name of *Takshal Dighi*.

13. The Citadel of Gaur.

The citadel of Lakhnauti is situated on the bank of the old Ganges, in the Southern half of the city. It is very nearly one mile in length from North to South, by half a mile in width at its broadest part, opposite the Eastern gate, but not more than a quarter of a mile wide at its North-

ern and Southern ends. It is entirely surrounded by a great earthen rampart, upwards 30 feet in height and about 190 feet thick at the base, with round towers at all the angles, and a deep ditch on the outside about 200 feet wide when full. The rampart is everywhere covered with large jungle trees, and the ditch is filled with weeds and crocodiles. The age of the citadel is unknown; but as there is nothing now remaining in it of an early date, it seems probable that it was the work of Mahmud I, and his successors. (*Cunningham's Gaur.*)

14. The Dakhil Darwazah or the Main Gate of the Fort.

This is a large gateway about half a mile South West of the Baradari. It was called the Dakhil Darwazah as it served the purpose of principal entrance to the Fort. Pieces of stone with large holes are seen fixed at top and bottom of this gateway which show how gigantic was the gate, the frames of which used to turn round, through these pintles. The arrangement for fastening the gate with a big iron bar or wooden pin might be noticed here by seeing a long hole

running in the wall one, on each side of the passage. The arch is of great height and the whole structure consisted of a central way 14 feet wide and 113 feet long with a parallel room 9'-6" broad on each side. The walls are 9'-9" thick and the total height of the gate way is 48 feet. Ornamentations in the wall above the arch openings are worth seeing ; outer faces of the gate, are also ornamented with panels, filled with chains and bells. The gate has no inscription but it appears from Riazus-salatin that it was built by Hussain Shah Badshah. Near it, on the North is a tank and from the latter an abgir (aqueduct) comes out on the east side and goes south a longway.

15. The Baradari or The Great Golden Mosque.

Baradari or the Great Golden Mosque at Ramkel is the largest of all the ancient monuments of Gaur. Its inscription-stone recording the erection of the building has long been missing ; but luckily Messrs Creighton and Francklin saw this *in situ* when they visited the ruins of Gaur in the early part of the 19th

century and gave out that the Mosque was built by Nasrat Shah in 932 A. H. (1526 A. D.) An oblong shaped space is still seen vacant in the east wall over the middle doorway from which the inscription has been stripped off.

The common people call it "Baraduari" or a house of twelve doors, but as there are eleven door-openings in front, an attempt has been made to explain the name of Baraduari of which no translation is given. The original form of the name as believed by many is the "Baradari" (a God's house.)

Regarding the popular name of Sona Masjid (Golden Mosque) Francklin was much puzzled and started a strange theory, that as it bears

Why called Sona masjid.	no marks whatsoever of gold, its name must have originated in the bulkiness of the mate-
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rials and expenses of its erection. The local people however do not call bulky things golden, but name them after the real name or by the supposed amount of the cost, as in the case of the Eklakhi Tomb of Panduah, the Naulakha palace of Lahore etc. The fact is that the domes of this mosque when new were actually gilded as well as much of the surface

ornamented which, when reflected by the rays of the sun or moon, looked like a mosque entirely built of gold and hence the name "Sona

Description of Masjid". The Masjid is 168
the building. feet long and 76 feet broad
 with turrets at the corners.

The walls are of brick faced with stone both inside and outside, but all the interior arches and domes were of brick only. The walls are 20 feet high. The masjid was covered with 44 hemispherical domes. All the domes of the main hall have fallen and the stone pillars supporting these domes have disappeared, but their bases are still seen. There were prayer niches in the west wall and a pulpit attached to it. It is also believed that there was a raised platform (Takht) at the North-West corner of the main hall and was screened off, for the use of the ladies of the Court. The arch-openings of this mosque are pointed and of Saracenic style which was most favoured by the earlier conquerors of Hindustan. (Compare the pointed arches of the Musjids at Delhi by the Lody Kings.)

The whole appearance of the mosque is a striking one, and exhibits the superior taste and munificences of the prince who erected it.

There are three arched gateways of stone and a tank attached to this mosque. Traces of other buildings close by, are also seen.

16. The Ramkel.

The small village, midway between the Baradari masjid and the Piashari Bungalow is called Ramkel. Here Chaitanya the great reformer of Bengal, arrived in the month of Jeth (June) on his way to Brindaban and halted for a few days at a place now famous as Tamaltala. It is said that Hussain Shah Badshah interviewed this saint here and Rup Sonaton, his minister, paid a visit to him. Chaitanya's visit of Ramkel is still commemorated by a grand fair which is annually held at Ramkel in the month of June.

17. The Piasbari Dighi.

This is a very big tank to the East of the D. B. Bungalow. A tradition states that the water of the tank was formerly very impure and most injurious to health, and that condemned criminals were allowed to drink nothing but the water from this tank which brought about a

slow death. Abul Fazl, however, tells us that Akbar stopped this practice.

The other monuments of the city of Gaur viz. the Gunmant masjid, the Darasbari masjid, the Chamkatti masjid, the mosque and tomb of Shah Niyamatullah wali, the Rajbibí masjid the Dhanchak masjid, the Pithawali masjid, the small Sagardighi and the Bhita of Chand Saudagar &c. have been fully described in my works on the Ruins of Gaur and Pandua and may conveniently be read by the visitors.

ANGREZABAD.



English Bazar is the civil Station of Malda and is situated on the right bank of the Mahananda river about 4 miles down Old Malda from which the district takes its name. The common people call it Angrezabad. In 1656 A. D. the Honourable the East India Company started here a silk factory. In 1770 A. D. English Bazar was fixed upon for a commercial residency and lasted till the discontinuance of the trade. One Indigo factory was afterwards established here in 1815 A. D. and another at Singhatala in 1785 A. D. The present S. P.'s Bungalow in the Maidan was originally the residence of the Manager of the Indigo factory. In 1859 A. D. it was converted into the Zilla School which was removed in 1897 A. D. to the present building. The present Circuit house was originally the residence of the manager of the Silk factory and it was constructed in 1825 A. D. The charitable Hospital, was built in 1861 A. D. at the very site where Munshi Ghulam Hussain the author of Riazus Salatin resided. The court building was erected by one Thomas Henchman in

1771 A. D. A model vernacular school was first started here in 1863 A. D. Persian was the Court language of this district till the year 1834 A. D. when it was supplanted by Bengali. The district itself was formed in the year 1836 A. D.

Municipality.

The English Bazar Municipality was constituted in 1869 A. D. The present population of the town is 14322.

Historical Personages.

(1) **Munshi Ghulam Hossain (Salim)** wrote in 1787 A. D. the *Riazus-Salatin*, a history of Bengal, in Persian from the earliest period down to the conquest of the English. He was a Munshi to Mr. George Udney, manager of the silk factory and resided many years at English Bazar. He took considerable pains to ascertain the dates of the inscriptions of the ruins of Gaur and Panduah. He was a man of Zaidpur in Oudh. He died in 1817 A. D. His grave is lying at Chak Qurbanali in English Bazar.

(2) **Munshi Ilahí Baksh**, the author of the *Khursid-i-Jahanumáh*, was an enthusiastic student of history. He served as a Persian teacher in the Zilla School and died in 1892 A. D. His grave is lying in Mahallah Chak Ambia where he resided.

Old Tombs.

From an inscription on one of the tombs in the Government cemetery near the Girl School it is known that one Thomas Leake, who was the Surgeon in the services of the Honourable The East India Company, departed this life in 1819 A.D. In the cemetery at Singhatála, we notice the remains of Messrs. William Brown and David Brown who died in the years 1800 and 1819 A. D. respectively. From the inscription on two tombs in the compound of the present National School we see that one Ambrozio Joze Mafcarenhaf died in 1799 A. D. and one Antonio Cufiodio Mafcarenhaf in 1795 A. D. The present National School was originally the Dutch convent.

OLD MALDA.

The decayed old town of Malda is situated on the eastern bank of the Mahananda river opposite its junction with the Kalindy river. It is about 13 miles to the North of the citadel of Gaur and 4 miles from the Civil Station at English-Bazar. The houses here are chiefly built of bricks taken from the surrounding ruins, which show the former extent of prosperity to which the old town once rose as a port of the Muhammadan Capital of Pandua. As the river Kalindy was formerly an important branch of the Ganges, the situation of old Malda was a very happy one. In 1575 A. D. says Sir Geo. Wood, "a rich merchant of this town named Bhika Shaikh sent three ship-loads of valuable cloths to Russia through Persian gulf." The important monuments of the town are the followings.

1. The Jam'-i-Masjid.

This mosque was erected in 1004 A. H. (1596 A. D.) in the reign of Akbar by one Musum

Saudagar. The outer dimensions of the Masjid are 72' × 27'. It has two domes and one arched vault in the middle. The central hall is 22' × 16' and two side rooms are each 16 feet square. The Mosque is entirely built of old materials taken from mosques and Hindu temples. The stone *chowkat* of the gate way has a fine carving of flower work and the ornamentations of chain and bell in the panels are very similar to the work in face of walls of many mosques in Gaur.

2. The Shrine of Shagada.

This lies between the Jam-'i-Masjid and the Katra. The small building here contains the grave of one saint named Shah Gada. The gate-way inscription belonged to some other mosque built by Hussain Shah in 1505 A. D.

3. Phuti Masjid.

This Mosque is now in a ruinous condition from the inscription, it is known that it was built by Khan Muazzam Sher Dil Khan in 1495 A. D.

4. The Katra or The Caravan Sarai of Firoz Shah.

According to Riyazus-Salatin, this is considered to have been the place where Firoz Shah encamped in 1353 A. D., when he came to make war with Ilyas Shah and so the quarters are called Firozpur to this day. It is said to have been built by one Masum Saudagar who built the great Jam'i-Masjid at Mahajantola.

5. The tower of Nima Sarai.

The minar stands at the confluence of the river Kalindy and Mahananda. It is said to have been built in the year 1596 A. D. by Emperor

Tower of Nima-sarai. Akbar. According to Ravenshaw it was built in 947 A. H.

(1541 A. D.) by a merchant named Masum Saudagar whose brother built a Sarai near it. The lower portion of the tower is still standing. It is studded on the outside with stone projections resembling elephant's tusks. The tower according to Mr. F. C. Fanshawe B. C. S. was a hunting tower which might probably have also been used as

watch or signal tower. According to Ravenshaw this is an alarm tower on which fires were lighted in times of danger or invasion to give timely notice to the city of Gaur. It is similar in construction to Akbar's Hiran Minar at Fatehpur Sikri and Dara Shikoh's Minar at Shaikhpura near Lahore. The circumference of this tower is 58 feet 9 inches, the diameter being 18 feet 9 inches. The upper part of the Minar has fallen down ; but the two lower storeys which are in tact are still about 55 feet high.

PANDUAH.

Panduah or Parhuah is a deserted town, situated 11 miles from Angrezabad and 20 miles from Gaur in a North-Eastern direction. It was once the Muhammadan Capital of the Province. This city was well-protected on the South by the fortifications of Old Malda at the junction of the Kalindy and the Mahananda, on the West by the Raikhandighi and on the North by the fortress of Ekdala.

The first appearance of Panduah in history is in the year 1353 A. D., when Shamsuddin Ilyas Shah, first independent king of Bengal, is said to have temporarily transferred his capital to this place from Gaur. The Court name of Panduah is Firozabad. The seat of Government remained here till 1414 A. D. when it was retransferred to Gaur in the reign of Jadu Jalaluddin.

Doctor Buchanon Hamilton describes Panduah as follows :—

“A road paved with brick from 12 to 15 feet wide and not very straight, seems to have passed through the entire length of the town

which stretches nearly North and South and is about 6 miles in length. From the heaps of bricks on both sides, it would appear to have been a regular street, lined with brick houses. Almost all the surviving monuments are on the border of the road. At the northern end of the street are evident traces of rampart, and a gate-way known as *Gardnur*. The bridge mid-way between Panduah and the Adina Masjid was constructed over a rivulet (1)."

On approaching the ruins from the South, the first two objects which attract the attention of the visitors are the shrines of Shah Jalal and Nur Qutubul Alam, who were the two most distinguished holy personages under the early Muhammadan kings of Bengal. These shrines are called the *Bari-Dargah* and the *Chhoti Dargah* respectively.

Panduah fair.

Numerous pilgrims repair to these places from all parts of Bengal and every year, two

(1) It is said that in the 7th century the river Ganges was flowing close to Panduah and this canal was connected with the river.

big fairs are held one in the month of *Rajab* in *Bari-Dargah* and the other in *Shaban* in the *Chhoti Dargah*. The fairs are attended by a large concourse of people, and last for about 4 days.

Ancient Monuments of Panduah.

The following are the most important monuments in Panduah and they are in a fairly good order of preservation.

1. Bari Dargah, or The Shrine of Shah Jalal.

(a) *The Jam'i-masjid* :—The mosque proper was originally erected by Sultan Ali Mubarak in 1342 A. D. It was afterwards repaired by Shah Niyamatullah wali in 1075 A. H. (1664 A. D.). Hazrat Shah Jalal used to sit on a place inside the building which was once enclosed with silver railings, which no longer exist. They are said to have been stolen. One flag staff (*Ban*) of Makhdum Jahania Jahan Gasht and an old drum are still preserved in this building.

(b) **The Lakhan Seni Dalan** : - This is on the Northern bank of the tank inside the *Dargah* and was built by Shah Niyamatullah wali. From an inscription in the west wall of the ruined building it appears that in 1134 A. H. (1722 A. D.) one Ram Ram, son of Baikaj Raj repaired the southern wall. It is believed that one Lakhan Sen was once the Mutwalli of the Shrine and he resided there, and hence the name.

(c) **Bhandarkhana** (or the Store house) :- This is a brick building facing the south, and from an inscription in the wall it is known that the building was erected by Chand Khan in 1084 A. H. (1673 A. D.)

(d) **The Tannur Khana** (or the House of Oven) :--In this building, the original oven of Shah Jalal is kept up. It is said that Hazrat Shah Jalal (Tabrezi) used to cook food in this oven for his preceptor Shaikh Shihabuddin Suharwardi. From an inscription on this building it is known that the building was erected by one Saidullah in 1093 A. H. (1682 A. D.)

(e) **The Salami Darwazah** (or the Entrance Gate) :—This gate-way stands by the right-hand side of the main road. In front of this

gate, there are two terraces on which it is said, the saint used to sit and perform his devotions.

Some account of Shah Jalal.

Hazrat Shah Jalal was born at Tabrez in Persia and was a pupil of Shaikh Abou Sayeed of that city. After his teacher's death, he became a servant of Shaikh Shihabuddin Suharwardi. Shah Jalal first came to Delhi and thence to Bengal. He acquired considerable property and bequeathed all to *Faqirs* and the poor. The property is to this day under the control of the Shrine and is known as *Bais-hazari*. The *Fatiha* ceremony of this saint is celebrated in the month of *Rajab* each year and *Faqirs* of all sorts assemble at the Shrine from the beginning to the 22nd of the month. The present income of the *wakf* state is about Rs. 18,000 a year but the Mutwalli takes very little care for the preservation of the monuments some of which are falling into decay. The public and the *Faqirs* are much dissatisfied with the mismanagement of the present Mutwalli. It is said that Hazrat Shah Jalal died in 738 A. H. (1337 A. D.) in Maldip and not at Panduah.

Amongst the relics of the saint, there is a book in Sanskrit containing an account of his acts. It is known by the names of "Pothi Mubarak" and "Shaikh Suvodoya."

2. The Chhoti Dargah, or The Shrine of Hazrat Nur Qutub Alam.

A few chains North-West of the Salami Darwazah of the Baridargah and on the left-hand side of the main road, there lies the Shrine of the great saint Nur Qutub Alam. In the cemetery in front of the Dargah are the tombs of Hazrat Nur Qutub Alam, Hazrat Alaul Huq and many other holy men.

The following are the interesting places in this Dargah.

(a) **Chillakhana** :—This is very close to the tomb of Hazrat Nur Qutub Alam. The building is very old, but the roof appears to have been built of late years. In this building the saint used to say his solemn prayers. There are three inscriptions over the door-ways in front of this building, but all belonged to some other buildings. The right hand one is from a mosque

built during the reign of Nasruddin Muhamammad Shah. The middle one was of Sufikhana of the saint and it is dated 898 A. H. (1593 A. D.). None of these inscriptions is very legible.

(b) **Inscription of the Cook Room :—**There is an inscription over the door-way of the cook room attached to the Chillakhana. This records the death of a saint in the year 863 A. H. (1459 A. D.). The inscription stone formerly belonged to the tomb of the saint but is now placed over the door of the kitchen where it serves as a lintel.

(c) **Bahist-ka-Darwazah :—**This is an one-domed building South-East of the tomb of H. Nur Qutub. It is said that Shah Zahid, grandson of the saint, was born in this building and so it is considered sacred by the people. The common belief is that—persons haunted by evil spirits are freed from them on approaching the gate-way of this sacred place and crowds of superstitious people are seen surrounding the place to witness the interesting ceremonies by which evil spirits are exorcised. It is said that the inscription stone over the door-way of this building contains *Ism-i-A'zam* (the exalted name of God which was known only to prophet).

(d) **Inscription on the fifth pillar at the head of the tomb of Nur Qutub Alam :**—It is written in Persian and states that the stone pillars were presented by one Pirzad Khan in 1000 A. H. (1592 A. D.)

(e) **Tomb of Prince Enayetullah :**—On the west bank of the Mitha Talao, there exists a beautiful tomb of a child named Enayetullah, son of a noble of Sabzwar in Khorasan. The tomb is entirely made of *Sang-i-musa* (Black basalt stone). It is 6 feet long and 2 feet high. *Ayatul-kursi* (throne verse of the Quran) has nicely been engraved on this tomb. It records the death of the child in the year 1017 A. H. (1608 A. D.).

(f) **Qazi Nur Masjid :**—The mosque of three domes lies very close to the tomb of Alaul Haq. It is said that one Qazi Nur built this mosque and endowed it with a property yielding an income of Rs. 500/- a year at Qazihatta for the maintenance of this Masjid; but nothing is done by way of its maintenance. The Masjid is at present in a dilapidated condition and is overgrown with jungle.

(g) **The Copper drums :**—Two large copper drums are still lying near the gate-way of the

Musafirkhana. It is said, they were presented by Nawab Kasim Khan, (*Nawab Nazim of Bengal*), whose name is engraved on one of them. They were beaten to give timely notice to the *Faqirs*, of the hours of meals.

(h) **Musafirkhana** (or the guest house):—The arch of the entrance of this house is gone and the vaulted roof is now replaced with flat roof resting on wooden beams and bargahs. The stone sill of this gate which is an entire piece of black basalt stone, bears signs of the Zodiac carved on it.

3. The Qutub Shahi Masjid.

A little to the North-East of the Shrine of Qutub Sahib, there exists a roof-less mosque commonly called the "Sona Masjid". From an inscription over the middle door-way, it appears that the mosque was built by one Makhdum Shaikh in 990 A. H. (1582 A. D.) and named "the Qutub Shahi Masjid" as a mark of respect to the saint Nur Qutubul Alam. The mosque is built of bricks and stones, mostly taken from other buildings. There are still standing four stone pillars in the middle for

supporting the domes. The pillars are rough and clumsy. The walls of this Masjid have regular curve in the battlements. To the right of the Qiblah-niche, there exists a pulpit built of hard stone. The top of the pulpit is covered with a Cupola, an arrangement not seen in any mosque at Gaur. This masjid has turrets at four corners. It is most probable that the crowns of these turrets were originally finished with painted tiles which looked like gold and hence the name Sona Masjid (1).

The raised platform of stone in front of the pulpit seems to be the grave of some pious man and built of late years.

4. The Eklakhi Mausoleum.

This is a brick building which has a lofty dome of 48'-6" diameter. It is so-called because it is supposed to have cost one lakh of rupees. Though the materials are chiefly brick, it is the most handsome building in this place. The outer faces of the walls are ornamented with

(1) Broken pieces of these glazed tiles were collected by me on the spot in 1901 A. D. These were of brilliant gold colour.

carved tiles and the ceiling of the dome is neatly plastered and bears various ornamental work. It is lighted by four small doors. The walls are 13 feet thick. Over the entrance door is a stone lintel with a Hindu idol carved on it. It is slightly injured. There are other Hindu figures in the stone *chowkats* of the same door-way.

Three tombs inside the building:—According to Riazus Salatin, the tomb on the left-hand is of King Jadu Jalaluddin, son of Raja Kans. Of the other two tombs, Munshi Ilahi Bakhsh, author of *Khurshid-i-Jahanuma*, is of opinion that the middle one is the tomb of the wife of Jadu Jalaluddin and the right-hand one is of his son Ahmad Shah.

There is no inscription in this building but from the architecture it appears to have been built between the years 816-831 A. H. (1414 A. D. to 1428 A. D.)

5. The Adina Masjid.

This is by far the most celebrated building in this part of India. Though partly in ruins, it is yet the most remarkable example which exists of Pathan Architecture. It is a quadrangular

building consisting of cloisters, which surround a central area of the same form. It extends 507 feet from North to South and 285 feet from East to West. According to Mr. Fergusson, the ground plan and the dimensions are exactly similar to those of the great mosque at Damascus. The outer front of this Masjid (west side) though rendered irregular by the projection of Sikandar's Chamber is the best preserved portion of the building and highly ornamented. The stone work which is 11 feet high is quite plain. The brick work surmounting it, which raises the entire height to 23 feet 5 inches is subdivided into minute portions and is most elaborately carved. The doors and windows on this side, which are of stone, are the parts which have been executed in the best style. The carvings of the Hindu figures upon the materials have been carefully obliterated by the Muhammadan invaders, but yet traces of these can be detected on a close inspection.

**Remarks of Major William Francklin
on the Adina Masjid.**

“This noble building was executed with great ability and tastefully ornamented with carved work and flowers in the sculpture. Com-

mon description must fall short in the attempt justly to delineate the feature of this magnificent pile. It requires the pencil of the noblest artist. On the whole it must be confessed that in point of grandeur and apparent durability it presents to the admiring spectator a view superior to most of the buildings to be seen in Asia. It is composed of various materials such as stone, brick, hornblende which afforded their aid in the construction. These materials must have been procured at a boundless expense and from a great distance. The execution of the inscription alone in modern times if engraved in the Tughra character would cost more than any but a princely revenue could supply. To conclude, it affords one of the finest specimens not only of the taste and munificence of the sovereign who erected it, but also fixes the period of perfection acquired in the science of Architecture at that time as exhibited by the earlier Muhammedan conquerors who reigned in Bengal prior to the elevation of the Timurian dynasty to the throne of Hindustan."

Cunningham's Report.

"The most remarkable feature about this great building is the total absence of any entrance gate-

way. There are two small doors in the back wall but these are mere private entrances of the King and the Maulvis. There is also an arched opening in the middle of the east side which was no doubt intended for public use, but this is a simple doorway or passage through the walls unmarked by any projecting wings or rising battlements. The real public entrance, I believe, to have been at the south-east corner of the cloisters where the three archways at the eastern end of the south cloister are left open so that the people would enter at once into the south and the east cloister from the outside. As this arrangement utterly spoils the symmetry of the building, it was most probably an after-thought when the single small door in the middle of the east side was found utterly insufficient."

The Qiblah in the Transept wall.

The back wall of the central vault has the usual Qiblah or Prayer-niche, in the middle, with a *pulpit* on the North side. The whole of the back wall is very richly decorated but the carving is shallow and affords a strange contrast to the deep cutting of some Hindu door jambs, which are placed horizontally in a single line

touching end to end, just below the two lines of Arabic writing, containing sentences from the Qur'an in ornamental Kufic and Tughra characters.

The Pulpit.

On the right hand of the Qiblah is a *Mimbar* (pulpit) in which the *Imam* or the Shaikhul Islam (chief of religion) preached to the people. It is built with black basalt-stone curiously wrought with carved work. The ascent to this pulpit is by a flight of steps of Sang-i-Musa (hornblende); the pulpit itself and the pavilion in which the *Imam* stood when he recited the prayers is of same valuable stone curiously adorned with carved work both inside and outside. Underneath the *Mimbar* is a small square chamber, tastefully ornamented with carvings. Among other decorations its western compartment contains a most extraordinary piece of sculpture, resembling a funereal urn of antique fashion, the only thing of its kind ever seen in any part of Asia.

The Great Central Hall.

The central large room which forms the nave of the mosque is 64 feet long and 33 feet

wide. On each side, it has five arched openings. The roof was a long vault, a simple continuation of the main front arch which spanned the whole breadth of the room. Both lines of the vaulted roof are indistinctly marked against the top of the back wall.

The *Badshah-ka-Takht*.

In the Northern half of the Masjid and close to the pulpit, is the *Badshah-ka-Takht* or the Royal seat for the King and his family. It occupies six bays in the three back aisles or altogether 18 bays. To form this apartment, the fluted stone columns were exchanged for masive octagonal stone piers to carry the heavy weight of the stone floor of the *Takht*. This is the only portion of the Masjid with the few adjacent bays in the South and East, that still retains its roof. There are three prayer niches in the west wall of the *Takht* which are ornamented with beautiful Tughra writings all round and fine carvings all over the surface. The Arabic writings are mostly the passages from Quran.

Chamber of Sikandar Shah.

Attached to the *Badshah-ka-Takht*, there is a roofless room, 42 feet square known as the

Sikander's chamber. It was covered with 9 domes. It is said that the Royal family used to sit here just before and after the Juma prayers. There is a tradition among the local people that Sikandar was buried in this chamber and his tomb was seen by many, but unfortunately when the roof fell and the debris were cleared, the remains of the King along with the rubbish were thrown in the adjoining tank by the coolies.

Inscription stone of Sikandar Shah.

The inscription recording the erection of the Masjid is placed on the outside of the back wall, facing towards the main road. The inscription forming a single line of Tughra character runs thus :--

“The Friday mosque was ordered to be built in the reign of the King, the wisest, the justest, the most liberal of the Kings of Arabia and Persia who trusts in the assistance of the merciful, Abul Mujahid Sikandar Shah, the King:—May his reign be perpetuated till the day of promise! He wrote it on the 6th Rajab of the year 776 A. H. (1375 A. D.) ”

Riyazus Salatin's account.

" In 776 A. H. (1375 A. D.) Sikandar commenced to build the Adina or the Friday mosque ; but he had not finished it when he died in 1389 A. D. (1). "

6. The Satais Ghara.

This is situated about a mile to the South-East of the Adina Masjid. This place is supposed to have been the palace of the King Sikandar Shah. There is little to be seen beyond a large tank on the Northern Bank of which are numerous cells connected with each other which are supposed to have been the *Baths*. According to Riyazus-Salatin these baths were constructed by Shamsuddin Ilyas Shah in imitation of the Hauz-i-Shamshi of

(1) Gyasuddin Azam Shah, son of Sikandar Shah marched with a large army from Sonargaon against his father and pitched his Camp at Bargachhi. On the following day both parties were engaged in a battle on the field of Chatar near Goalpara where Sikandar was severely wounded and died.

Delhi. In this Hammam or bath, there is an Octagonal room 24 feet in diameter, with a small room on each of the right sides.

Fort.

About half-way between Adina and Satais Ghara, are the remains of an earthen rampart which, it appears from the position of the moat on the west side, was probably a fortification of Sikandar Shah to protect the palace. There are remains of walls and two broken towers at the entrance of this Fort.

APPENDIX.

Old Coins.

A few silver coins, bearing the names and titles of the independent sovereigns of Bengal, have been occasionally found among the ruins of Gaur, some of which have been deposited in the library at the East India House. The following is a list of some of them, arranged according to the succession of the sovereigns in whose names they were coined.

1. A silver coin, bearing the name of Danuja Madana Deva. There is no date on this piece, and it is uncertain whether he reigned at Gaur, as his name, which is Hindu, is not found among those of the independent kings of Bengal.

2. A ditto of Shams'-ud-din Ilyas Shah, who according to the History of Bengal, began his reign A. H. 740, (1339 A. D.). The date on the coin itself, as is the case with most of the others, is not legible.

3. A ditto of Sikandar Shah, son of Ilyas Shah, who began his reign A. H. 760, or A. D. 1358.

4. A ditto of Ghayas'-ud-din Aazam Shah, who commenced his reign A. H. 792, or A. D. 1390.

5. A ditto of Saif'-ud-din, called also in the History, Sultan'-us-salatin, who began his reign A. H. 798, or A. D. 1396.

6. A ditto of Jalal'-ud-din Muhammad Shah, who began to reign A. H. 818, or A. D. 1415.

7. A ditto of Ahmad Shah, son of Muhammad Shah, who commenced his reign A. H. 835, or A. D. 1431.

8. A ditto of Shahab'-ud-din Nasir Shah, who began his reign A. H. 843, or A. D. 1439.

9. A ditto of Shams'-ud-din Muzaffar Shah. The date on the coin is A. H. 896, or A. D. 1490.

The following coins have recently been collected by Baboo Kishan Lal Chaudhury, a wellknown Zamindar of Enlishbazar.

1. A silver coin of Nasruddin Mahamud Shah, son of Ghyasuddin.

2. A silver coin of Ghyasuddin Bahadur Shah.

3. A silver coin of Shamsuddin Ilyas Shah, dated Lakhnauti, 950 A. H. (1543 A. D.).

4. A silver coin of Abu Nasar Muzaffar Shah, minted at Lakhnauti.

5. One gold coin of Ditto bearing the year 896 A. H (1490 A. D.)

6. One silver coin of Alauddin Hussain Shah, minted at Hussainabad in 899 A. H. (1493 A. D.).

7. Ditto Ditto dated 915 A. H (1510 A. D.).

8. Two silver coins of Nasrat Shah; one dated Fatehabad 926 A. H (1530 A. H) and the other, Hussainabad, 925 A. H. (1529 A. D.)

9. One silver coin of Alauddin Firoz Shah, son of Nasrat Shah, minted at Hussainabad in 939 A. H. (1539 A. D.).

10. Two silver coins of Ghyasuddin Mahmud Shah, son of Hussain Shah minted at Narnabad and dated 939 A. H. (1532 A. D.) and 942 A. H. (1536 A. D.) and another minted at Fatehabad.

11. Two silver coins of Sher Shah, dated 949 A. H. (1543 A. D.) and 950 A. H. (1544 A. D.)

12. Five silver coins of Islam Shah, son of Sher Shah, dated 952 A. H. (1545 A. D.) 953 A. H. (1546 A. D.); 954 A. H. (1547 A. D.), 956 A. H. (1549 A. D.), 957 A. H. (1550 A. D.).

13. Three silver coins of Muhammad Adil Shah.

14. One silver coin of Muhammad Shah, minted at Murshidabad with Zulus year 29.

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